

Olive-Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
2 ECH. 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I. 3. 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

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2. Subscriptions can begin any time, but must end with the calendar year.

3. No subscriptions will be received for more than one year in advance.



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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1900.

2.

QUESTIONS OF THE HOUR.

THE EVANGELIZATION OF THE JEWS.*

Rev. Louis Meyer, Glenwood, Minn.

My subject, "The Evangelization of the Jews," divides itself naturally into three parts: 1, Necessity; 2, Methods, and 3, Success of the efforts to evangelize the Jews.

I. *The Necessity of Evangelizing the Jews.* Is it necessary to speak in a conference like this of the necessity of preaching the Gospel to the Jews? You all believe that the Jew is included in the last command of our risen Saviour. But while you believe this, and while Christians in general agree to the fact that "every creature" means both Jew and Gentile, little active interest is taken by the Church of to-day in the Jew. He is welcome in almost any Christian church, but if he does not come it is his own fault, and no more attention is paid to the poor benighted Jew. This is wrong, my brethren! We are commanded to go after all men, Jews and Gentiles! I myself believe that it is not enough to go to the Jew to preach the Gospel to him, but that in a certain sense "to the Jew first" is a command as binding to-day as eighteen centuries ago. The place of the Jew is in the front rank of the multitude to whom the Gospel is to be

preached, and not in the rear! But you will ask, "How shall we reach the Jew?"

II. *Methods of Evangelizing the Jews.* You will scarcely agree with me when I say there ought to be little or no difference in the methods employed for the evangelization of the Jews and those employed for the evangelization of the heathen, but I hope you will agree with me when I am through with my address.

1. The first requisite is the preacher—a well-trained, thoroughly consecrated missionary. While we all are missionaries in a certain sense, and especially those of us who are preachers of the Gospel, we need for every difficult work men especially trained for it. This is the case perhaps in Jewish work more than in any other. Special training ought to be given to our workers in a training school (perhaps after the manner of the Institutum Judaicum Delitzschianum in Leipzig), and the training must be the thorough training of years, not of a few months. If the missionary is well trained and at the same time full of the Holy Spirit, then he will do good work. I consider it a serious mistake to think that none but converted Jews are useful as workers among the Jews. Training, knowledge and the Holy Spirit make the Gentile perhaps more useful in the Jewish work than the Jew. Facts prove this, for at least half of the best workers were Gentiles! Both Jew and Gentile need training and knowledge and

*Spoken at the Third Annual Conference of the Chicago Hebrew Mission in October, 1899.

the Holy Spirit for efficient work among the Jews, and a man is not at once a missionary because he is a converted Jew. We complain about failures in Jewish work. One reason of our many failures is the fact that we think any converted Jew is a missionary.

2. The second requisite is the Bible. We must preach the Gospel in all its purity. The Judaism of to-day is neither the Judaism of the Bible nor the Judaism of the Talmud, though the latter is found in some places yet. The difference between Judaism and Christianity to-day is not so much that Christianity believes the Messiah has come, while Judaism still looks for His coming; not so much the question if all prophecies are fulfilled in Jesus of Nazareth. The real difference is that Judaism teaches salvation by works, while Christianity teaches salvation by faith. Judaism exalts human merit; Christianity humbly adores divine mercy. Christianity looks for a Mediator in the Messiah; Judaism looks but for political and national glory in God's anointed. It is not enough to prove to the Jews from the Old Testament and the traditions of the fathers that Jesus is the Messiah. The Gospel must be preached straightforward and salvation by faith must be proclaimed.

Missionaries often waste valuable time in arguments about the Talmud, or by magnifying and glorifying the national hope of the Jews.

3. Other requisites are literature, to be freely distributed; New Testaments and Old Testaments, in Hebrew, Jargon, etc., concise tracts, etc., which are absolutely necessary for Jewish work.

Street preaching, house-to-house visitation, schools for the young, free dispensaries, are all helpful to the efforts among the Jews.

And then inquirers must be provided for. Caution is necessary, for men are

going from mission to mission after the loaves and the fishes, but the young Jewish convert is entirely cut off by his own people, and he is surrounded by greater dangers and temptations than converts of other nationalities. We must therefore start either industrial schools for our converts or employment agencies that we can give them work among good Christian people.

There is no reason why Jewish work should not prosper if we have well-trained, thoroughly consecrated missionaries, who preach a straight Gospel and are furnished with plenty of literature and liberal means for all exigencies.

But let us not forget that the Gospel ought to be preached to the Jews now and that it ought to be preached everywhere, at home and abroad!

III. *Success of the work done at present.*

1. *Societies in 1899* (original figures of speaker):

	<i>Europe—</i>		
	Societies.	Laborers.	Stations.
Great Britain..	31	472	126
Germany	18	12	11
Other Europe..	16	24	15
	65	508	152
	<i>America—</i>		
United States..	30	78	33
Canada	2	2	2
<i>Africa</i>	2	2	2
<i>Asia</i>	4	8	7
<i>Australia</i> . . .	4	4	4
	107	602	200

\$750,000 spent annually.

If we accept the statement that there are ten millions of Jews, our statistics would mean that there is one laborer for 17,000 Jews, which would be quite encouraging. But in reality there is in

France 1 laborer for 35,000 Jews; in U. S. A., 1 laborer for 18,000 Jews; in Russia, 1 laborer for 176,000 Jews; in Galicia, 1 laborer for 225,000 Jews.

2. *Baptisms.* John de le Roi published a short time ago a tract, "Jewish Baptisms in the Nineteenth Century." His figures are: 72,740 baptisms in the Evangelical churches; 57,300 in the Roman Catholic churches, and 74,500 in the Greek Catholic churches. 204,540 Jews were baptized during the present century.

The average number of Jewish baptisms is 1,500 a year (excluding the Roman Catholic Church). Of these 800 are baptized in the Lutheran and Episcopal churches, 200 in the other Protestant churches, and 500 in the Greek Catholic Church. How many are true converts we cannot say, but I believe that we must be very careful with these statistics and not overvalue them.

De le Roi mentions further the children of mixed marriages, and states that from 1875 to 1897 in Prussia alone were born 11,578 children of mixed marriages, one-fourth of which went to Judaism.

3. *Hebrew Christian Ministers.* More than 600 of them are in Europe, 350 in Britain alone; and 214 Hebrew Christian ministers in the United States preach the Gospel at present.

4. *Distinguished Converts.* The Herschells, Neander, Edersheim, Saphir, Margoliouth, Paulus Cassel, Howard Crosby, the Bishops Auer, Alexander, Helmuth, Schereschewsky of the P. E. Church, and others too numerous to be named here.

5. *Indirect Results.* The prejudice of Jews and Christians against each other is overthrown, and the Jews are becoming familiar with the Old Testament and the New. The evangelization of the Jew is a difficult problem. But, when a work is important, the greater its difficulties the stronger its claims. If it is a thing that

ought to be done, and must be done, we feel that we must brace ourselves to a very intense effort, for the cause is worthy of it.

Let us have patience!

Let us then have supreme confidence in the Truth!

Let us then preach the Gospel to the Jews.

In the *Double Cross* for December, 1899, Harry Zeckhausen, M. D., says among other things in regard to medical work among the Jews of New York City:

The work intrusted to me by the Church Extension and Missionary Society among the Jews of our city during the last two years has been steadily increasing. Many more doors are open to us now than in previous years, more friendly relations established between numerous Jews and our mission church. We cannot but be thankful to God not only for all this, but mainly for the visible token of the Spirit's work upon the hearts of many Jews here. The field is enormous, but where are the workers? Should these teeming populations that will some day constitute the bulk of the citizenship of this great city, be left to their own whims and ways, or should the true followers of Christ help them to lives of hope, peace, brotherhood? To the poor the Gospel shall be preached. In a measure, it is done in our city, on the East Side.

Our field of work is among the poor in money and less enlightened orthodox Hebrews, or among the rationalistic Jews. Who will go to the rich, materialistic Jew? Scores of families, hundreds of individual Jews, are known to me personally that were brought out of darkness into the light of the Gospel, have accepted Jesus as their personal Saviour, Messiah, and no amount of persecution can rob them of this belief—no, not even the indifference of the bulk of professing Christians, nor the ostracism of the Jews.

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—Rev. C. A. Dodds, writing on the 9th of December, says: You will have received my cable from Mersina, apprising you of our safe arrival at that point. After a two months' visit there, we took ship for Latakia, arriving here Sabbath morning, December 3. Both Mrs. Dodds and I are in good health, and while we patiently await the coming of our household stuff, are enjoying the hospitality of Dr. and Mrs. Balph, both of whom seem ready even to abandon their house and live out of doors if it would add anything to our comfort. We have not as yet, however, demanded that of them. The house in which we expect to live (Mr. Easson's) is in a pretty bad state of repair, but the work of cleansing and renovating is going on rapidly (?), and we hope that it will be habitable by the time we are ready for it.

Our voyage from Marseilles to Latakia included the following stops: Piraeus, Smyrna, Dardanelles, Constantinople, Rhodes, Beirut, Larnaca, Mersina, Alexandretta. We were highly favored in getting to see so many of the missionaries en route. Leaving Marseilles November 2, after wandering to and fro over the face of the deep for nearly two weeks, we steamed into Larnaca Harbor early on the morning of the 15th. Before we were well out of our berths, Mr. and Mrs. Easson were on board to take us off to breakfast with them. Nothing loth, we accepted their invitation, which also included an invitation to dinner. At the latter meal we were favored with the presence of Dr. Moore and family. Mrs. Easson's cook must have been laboring under the impression that Mrs. Dodds and I had had nothing to eat during the voyage, judging

from the extensive preparations made, and the quantity of food served. I am sure he must have been greatly disappointed, for what we ate made scarcely any impression on the generous quantity that he set before us. After a pleasant day spent at Larnaca, we again set sail, and the next morning were at Mersina, two weeks from the day we left Marseilles. We had been fourteen nights on the sea, but had not fared so badly as did Paul and his shipmates, for the sea and weather were delightful, almost without exception, during our whole voyage. Neither did we experience the same difficulty in getting ashore, for Dr. Metheny and brother, R. J., met us on land and escorted us to the home of the latter. During our stay at Mersina, "the barbarous people showed us no little kindness," a point which marked a coincidence instead of a contrast with Paul's experience. During our visit there Mrs. Dodds and I visited Adana, and I spent a Sabbath at Tarsus. There I was one of twenty to sit down at the Lord's Table, my first communion in Turkey. Leaving Mersina by the next French steamer, we lay for two days at Alexandretta, before going on to Latakia. On the evening of the second day, Mr. Kennedy, of the Irish mission, came on board to make us a short visit. He had just learned, accidentally, in talking with Mr. Walker, our vice-consul, that we were on the French steamer. We didn't see any more missionaries until we came to Latakia. We arrived, as I have said, Sabbath morning, and soon after we were in the church attending our first service in our new field of work. The weather has been more or less stormy and wintry since we came, so we have not been out much to view the land. Our time has been taken

up largely in receiving calls from friends. Many of the older people remember my father and mother, and are interested in me on that account.

SUADIA, SYRIA.—Dec. 12, 1899, Miss M. Cunningham wrote as follows:

I am sorry to have to tell you that the Moslem teacher here complained to the Governor that the Fellaheen were sending their boys to our school, and he immediately ordered the parents to remove them on pain of imprisonment. We have lost some of our most promising pupils. I hear that the Governor has sent the names of all the Fellaheen who have boys in our school to the Governor of Antioch so that we are very anxious lest our school be broken up for a time. The enemy of souls, however, can do no more than he is permitted, and our Heavenly Father can make even the wrath of man to praise Him, and the remainder of his wrath he will restrain. Nevertheless, we grieve to see our school disturbed, and it is very disheartening for the teachers, as it breaks up the classes. The girls' school is better attended than it has ever been, and the rest of the work is as usual. The little daughter of our Bible woman died a couple of weeks ago from a fall. A couple of years ago, as I understand it, for I was not here, the members agreed to purchase a piece of ground for a graveyard, but it just remained as it had been bought, a piece of waste ground. When the little one died the question of where she should be buried had to be determined, and her mother decided to have her buried here. No one interfered at the time, because it was done at once, but there was a good deal of talk and abuse for burying in unconsecrated ground. However, it did not last long, as it was only a girl, and it made little difference where she was buried. I was sorry for the poor mother. She was such a fine little girl, just ten months' old. There

was a great deal of sickness here during the summer, but I am thankful to say that the general health of the community is much better.

One day my teacher was visiting in the home of one of the pupils, and they said to her: "Tell us now, candidly, how did they make you a Protestant?" She said to the little girl, "Did any one ever ask you to be a Protestant?" The girl replied, "No; they never asked me to be a Protestant, but they always kept the way before me." The teacher replied, "That is what they did to me; showed me the way, and I saw that it led to eternal life, and I walked in it. Our enemies themselves are judges that their way is not our way. We can always be diligent in showing the way."

MERSINA, ASIA MINOR.—A letter from Miss Evadna M. Sterrett, dated November 25, 1899, contains the following items:

The girls' school opened October 9 with an encouraging number of pupils, in a short time increasing to eighty-one, forty of the number being boarders. So far the attendance of the day pupils has been very good, but we cannot expect this to continue long, for the winter rains will soon be on, and a girl's education in Mersina is not of sufficient importance to allow her to expose herself to cold and mud. With but few exceptions, they are poor and cannot have clothes enough to protect them from rain and cold.

Most of the children who were in school last year are back again. One of the Fellaheen girls who was here last year died this summer. We trust that by the blessing of Christ and the work of His Spirit, she had learned enough for her salvation. I never saw her, as she attended only last year, when I was at home.

One of the teachers who had been with us for two years was married this fall to our young teacher in Tarsus. They were both Fellaheen. She was a graduate of

Miss Wylie's school at Latakia. We are pleased to have another Protestant Christian family in Tarsus. Madvol Capton, whom you met when you visited Mersina, is still with us, a faithful, hard worker, and a good Christian girl. We have one of the male teachers come in for two hours each day to teach some of the classes, instead of employing one for the whole time.

I am pleased to be able to report that everybody is in good health—pupils, teachers and missionaries.

In a letter written five days later, Rev. R. J. Dodds gives some additional items:

This is Thanksgiving Day, and we had a delightful service. Dr. Metheny took the chair, and three of the teachers read portions of Scripture of their own selection, and made brief remarks.

My brother and his wife leave us today. We have enjoyed their brief visit.

Last Sabbath we had communion in Tarsus. Twenty communed, including my brother.

We are all very sorry to learn of the death of Miss Martha Peoples. She was a good woman, and a great friend of missions. Many missionaries were kindly cared for by her and her brothers in Liverpool.

Dr. Metheny is kept very busy, and has some important cases on hand at present. Every Tuesday he holds a clinic in Tarsus, and hopes to be able to extend his work to Adana next year. The Lord has opened up a door there for us once more. If we could only have a house, or money to rent one, it would be a good investment of funds from a missionary point of view. I have never seen such marvelous opportunities for proclaiming the Gospel throughout this field as we have had this fall. The school work is as good as it has ever been. The Lord is not withholding His favor and His blessings. The people in Karadash are very earnest in

their pleas for us to take up work again there. Mr. Straus also has informed us that he is endeavoring to secure us the formal permits for our six schools promised so many years ago.

Yusuf Leibnany tells me the Fellaheen now confess their lack of appreciation of what the Mission used to do for them. In the hands of boorish, merciless Turkish khodjas they have come to know what a blessing our kind and competent teachers were to them. In Tarsus they are begging us to begin to teach their children once more.

Another letter from Mr. Dodds, under date of December 7, contains many items of interest:

Machail Luttoof called to see me this morning, his face beaming with pleasure. He said every day the Lord is giving us renewed reason to praise Him; every day something new to gladden our hearts. I asked him what was making him so happy now, and he said: "Yesterday a company of Fellaheen came in from a village to purchase supplies for their homes. They sat a long time with my father at his shop speaking about various things, among others of our visit to their villages. One Sheikh among them said if there is a true religion in the world, it is the religion of these Americans. They prove all their doctrines from the Gospel, and it is in all things the guide of their life. He said all the other sects that call themselves Christian are very far astray, for they do not follow the teaching of the Testament, nor do they seem to have much acquaintance with it."

The man he was addressing is an orthodox Greek.

Mallim Machail has a reading room on a small scale, in the shop of his brother, who is a tailor. It is his own plan. It is in the busiest part of the town. The books are furnished by himself and his

brother Jebra and a newspaper by M. Philip; if others have a share in it I do not know. The Testament is there in various languages, and there are two or three newspapers in the Arabic language, besides a number of religious books. Here Machail spends his spare time; and as his brother is a popular tailor, his shop is much frequented, and more so since special arrangements have been made for the entertainment of those who come, he meets a great many people during a week.

He told me an intelligent young Moslem, known to both him and me, made him a number of visits. Two days ago this young man talked freely with him. He said he had read the New Testament in Turkish, and considered it the best of all books. "I find no profit," he said, "in the study of the Koran, but much in the study of the Testament." Our teacher prudently refrained from making any comment. He also said, concerning his co-religionists, "If you wish to know their viciousness, just read their books."

Two days after the conversation in which these remarks had been made (December 8), two of their teachers came in company with a prominent man of their sect, and the son of the Muffdi, and asked to buy some books that would teach them about the principles of our religion. Machail is going to give them a book proving the divinity of Christ, and one of father's tracts on Self-Examination, the tract referred to in Dr. S. O. Wylie's memoir of father.

There have been a number of providences which have given us somewhat of a celebrity as humanitarians. For example, one Sabbath day last spring Mrs. Dodds saw an aged man lying on the street opposite our house with his head resting on the curbstone. I immediately sent word to Dr. Sterrett Metheny, who had him brought into the school yard, and he and

his brother and Dr. Badeer expended their skill upon him. The man had been overcome with heat, and with the fatigue of a long walk, as he had come from a village some hours distant. His friends, by whom he had been accompanied, had left him, probably thinking he was about to die. In the evening he had so far recovered that he was able to talk, and tell how he had been affected, and who had been with him and of how they had deserted him. As he told us where he lived, Dr. Metheny made ready his carriage and carried him nearly home. The road would not admit of his going quite to the village with a buggy. But the distance that remained was so short that the old man could easily walk it. He was a Moslem. When we were going to Guzne we found an aged Moslem by the roadside who had been three days without food or drink. We took him to the nearest village, which was perhaps half a mile distant. One day in the summer, too, when one of us was coming to Mersina from Guzne, he found a poor sick Armenian by the roadside; and, remembering the story of the Good Samaritan, and desiring to imitate his example, he placed the sick man on his beast, and, walking by his side, brought him to the first Christian village, about three or four miles distant.

These are specimens of providences that have tended to give us, as I have said, some reputation as philanthropists. Although they are matters of little moment in themselves, and only such acts as any civilized person, who has been brought into contact in any degree with the precepts of the Gospel, would have done conscientiously under similar circumstances, yet they are not such acts as the people of this country are accustomed to do. And they are not associated with Oriental Christianity.

Then, in addition to such exceptional

occurrences, there was the work of Jebra Luttoof during the cholera year, going among the people with the remedies which the late Dr. Metheny had prepared and furnished to him; Miss McNaughton's unselfish care of smallpox patients, and patients down with other dangerous diseases, and the unceasing sympathy and care which our physicians have ever had for the sick and the distressed from the time of the organization of the mission; and the care of needy and destitute children in our boarding schools. All these "good works" are becoming more and more appreciated, and are talked of more and more, and talked of with friends from all over the Empire, so that it becomes well known that such acts characterize the American missionaries throughout Turkey.

The natural result of these good works becoming known is to make friends for us and friends for the cause, and to produce inquiries as to our religion. Eventually it will lead many, we think, to glorify our Father Who is in Heaven.

I believe I have before told you that we are on friendly terms with the priest of the Arab Greek Church, and he is an arch-deacon, or an arch something. He has the privilege of wearing a veil, which ordinary priests may not do; and he is unusually intelligent for a Greek priest. Last winter he was very ill, and seemingly at death's door. Dr. Metheny attended him in his sickness; and in the good providence of God he recovered. At the time of the death of Machail Luttoof's mother, the priest asked me to preach in the church, and I did so, speaking on the certainty of death and the need of preparation, and the faith that gives comfort and secures salvation in death. There was a very large audience present and several priests. It was a great event. The people who had stayed out in the yard while the priests

were chanting, crowded in immediately when it was known that the Protestant minister was to preach. There were many comments; some were pleased, and some displeased. The priest received great blame. Some said, "The Protestant minister seemed to think we know nothing." They said, "He must think we are heathen that he preaches to us of need of preparation for death."

In a recent conversation, the priest complained bitterly against his ecclesiastical superiors. He said they do not teach us anything. They do not teach us theology, nor languages, nor how to preach. He said we cannot teach our people for we know nothing ourselves. He said when I began to study for the priesthood I was very anxious to learn painting, and as I knew there were theological seminaries in Russia, where this is part of the curriculum, I begged my superior to allow me to attend one of them for the sake of developing this talent that I was sure I had; but though I kissed his hand and embraced his feet, he would not allow me to go.

I said to him: "I sympathize with you, for it is a disappointment to not be able to follow out a strong natural inclination. But do not underestimate the knowledge you possess. I hear you always spoken of as a man of superior attainments among the priests of your church." His answer was: "I know what my attainments are. I can read and speak Arabic; I do not know English, or French, or any modern language; I cannot read the Scriptures in the original. I cannot preach a respectable sermon on a text of Scripture even in my own language. Our ecclesiastical superiors know nothing themselves. How could they teach us?" "Well," I replied, "the first thing that a preacher needs to know is that he is a very great sinner; the second, that Christ is a great and suitable Saviour for him.

Then he needs to make sure that he has accepted Christ as his own Saviour. Then to sympathize with others who are lost and wretched, and tell them of Christ as able and willing to save them. I said if you have this knowledge and such a love for your fellow men, God will greatly bless your work in Mersina."

Last week they sent for this man to administer extreme unction to a dying woman, and he told them it was no use. If she had been a true Christian she did not need it. If she had not, it could not make her a Christian. Then in church last Sabbath he spoke against extreme unction as utterly useless, telling the story of this woman to whom they had besought him to administer the rite. It reminds me that last year he said to Dr. Metheny: "Doctor, I love you; how shall I convince you of my affection; I will do anything you ask me to do; ask me to lay aside my priestly robes and become a Protestant, and see how quickly I will comply."

All our work is at present in a prosperous condition. Schools are large, and the teachers are working faithfully, and the scholars are learning well. The ladies in charge have their hands full. Sabbath services are largely attended, and the Wednesday night prayer meetings are always well attended. Dr. Metheny holds three clinics per week in Mersina and one in Tarsus.

CYPRUS.—Rev. Henry Easson, writing November 14, 1899, says: I was in Nicosia last week, and preached in our chapel room Thursday evening. There were about twenty persons present. As the year was about out, I rented another home in a better locality, as I think, and at a lower rent, and, as there will be a stable and carriage house with it, we will save the expense of putting up at a khan. We also intend to have a sleeping room fixed up, and this will save from one and a

half to two shillings a night for each person when we are there.

The following statement, written December 7, 1899, is from Rev. H. Easson:

As our colporteurs have just sent in their six months' report, I will send you a copy. We report the sales of the Bible Society every three months, and every six months require an answer to the following questions:

1. How many villages or cities visited?
2. How many persons did you read the Bible to?
3. How many were able to read, and how many of them were ignorant or unlearned?
4. Did you find the people willing to listen?
5. Give a few items of interest that occurred in your conversations with the people.

I might say that we were only able to sell eighty-nine copies of Bibles, Gospels and portions during the six months that have just ended.

The following are the reports:

1. Of the six months just closed I spent two months in Lefkara, and the balance in Limassol. My time is spent in the markets, shops and coffee houses, offering Bibles and Gospels for sale and reading and explaining the Word of God to the people. I urge them to take the Gospel as the rule and guide of their everyday life.

As you know the priests and headmaster of the schools in Limassol raised a persecution against me and frightened the people, so that even those who had shown an interest in the Gospel were driven away. All forsook me, and would not allow me to enter their shops or coffee houses to read to them. There was one exception, of whom I will speak later. They continued to curse me until they were all satisfied, but the Lord gave me courage and peace, and I was always

ready to give an answer to any one who asked concerning my faith or the truth of the Gospel. Now all is quiet, and as it seems to me it would be a good time for a qualified man to come and preach the Gospel to the people.

2. The number here to whom I was able to read and explain the Gospel was small on account of the opposition, and so I did not keep count, but in Lefkara I read to many in the markets and coffee houses, and once every week I read and explained a portion of the Word to the people who came to Dr. Moore's clinics. The average at these would be at the least about sixty, or, during the two months, about 500, and I have no doubt but that I met as many more during the six months in the markets, shops and coffee houses.

3. The great majority of those to whom I read the Word were unlearned or ignorant people.

4. When there is no persecution the people seem to like to hear the Gospel read, and then listen attentively to what is said, but when there is persecution, the fear of man drives them away.

5. During the cursing time, as I said, only one man, a coffee-house keeper, was willing to receive me, and so I went there every day and read and talked to the people who came and were willing to listen. When the priests heard of this, they came to the coffee house and commanded the man to turn me out, but he refused, and said: "You are the ones that must go away from here and not the man who reads and explains the Word of God to us." After that the Bishop sent and asked the man to come and see him, with the intention of reproving him, etc., but the man would not go. He is still a friend to me, but, unfortunately, not a brother. Then the priests found the man who is noted as the bravest man in Limassol, and urged him to go to the coffee house to torment

me and, if he found an opportunity, to beat me. He came often, and twice when I was talking he raised his hand to strike me, but the Lord gave me courage not to fear him, and also restrained his hand.

I expect to go into the Bapho district soon. Your brother in the Lord,

ANT. VAMVOIS.

1. I have eighteen villages from Nicosia as a center during the past six months. The largest of these villages are Kythria, St. Marina and Marphon.

2. I have read the Bible and explained it to about one hundred and sixty-nine persons. [In his report he does not seem to have counted his audiences when less than four persons, and I have no doubt the number would have been larger if he had kept a strict account, for often he has only one or two listeners.]

3. Of these 169, only 59 could read, and the rest were unlearned and ignorant.

4. The people have a desire to hear the Word of God read and explained.

5. In St. Marina many came to listen, and often there were a few Moslems present, and I read and explained to them the Gospel, and showed them the foundations of the true faith. Some of the Moslems were so pleased with the Gospel, that they claimed to accept the truth and asked if we had any schools in which the Gospels were taught, as they would like to send their children to them in order that they might be taught the religion of Christ.

In Nicosia also at times, there were Moslems present in the coffee house listening to the reading of the Word of God, and one day a Moslem said: "You Christians have changed and corrupted the Holy Scriptures." I answered: "Is that charge made in your Koran? On the contrary, does not your Koran testify to the truth of the Holy Scriptures, where it is written." [Here follows a quotation in Arabic, for which we have no type.] "That is, if

you do not accept the Bible and the Gospels and live in accordance with their teachings, your religion will be of no use to you." He was silent and no one objected. Also at another time, while reading and talking in a coffee house, a Maronite priest who was present began to slander and speak against the evangelical churches by saying that they had no liturgy nor established order. I answered: "The order of the evangelical churches is that which was followed by the Apostles, for our only rule of faith and practice is the Word of God." Then I turned to the priest and said: "From where did you get your order and liturgy? Who commanded you to wear this kind of a dress? Who ordered you to perform the liturgy you speak of?" He answered: "The Synods." Then I said: "The Synods must have ordered all these things from their own imaginations, for they are not to be found in the Gospels. So you see they are the doctrines and commandments of men, and God has no need for such lawgivers; it is just in this way that all the heresies and schisms came into the Church of God."

Your brother in Christ,

DAOUD SAADA.

We hope our people at home will soon wake up to the great responsibility that is resting upon them to carry the Gospel to these ignorant people. As I said once before, the Mission may live and hold its own as it is, but in order to make an advance we must have more helpers, and, as Mr. Vamvois says in his report, "what we need is a good native preacher to help in this work." Did I say one? Vamvois said one for Limassol, but is Limassol all of Cyprus?

May the Lord thrust forth more laborers into His vineyard, is the daily prayer of your fellow servant in the Lord's work.

CHINA.—Writing from Tak Hing, November 25, 1899, Rev. Elmer McBurney

says: We all left Canton last Monday morning, bringing all our household effects, and arrived Tuesday morning. * * * I found part of the old building remodeled for a temporary dwelling, the rest of it torn down, about half of the land inclosed with a brick wall, and the foundation for the new house under way. Mr. Robb has not been idle during my absence.

You have heard of the new arrival in this home, Remo Irwin, about a month ago. He is a fine young lad, and is doing well, especially when you consider that they are living in a house with no fire and the thermometer standing at 44° degrees. They have a little stove, but have not yet been able to find a man to fix a place for it. * * * Thus far Mr. Robb has been helping me to get started in the way of building, and he will take up the preaching and chapel work from this time on. I believe that we have splendid opportunities for preaching the Word. * * *

Our address for the present is "Canton, China," as there is no post-office in Tak Hing yet.

In a letter dated December 9, 1899, Rev. A. I. Robb also refers to postal arrangements, and says: Please inform the public to address us at Canton, and explain that it is the terminus of postal facilities. * * * I was in Canton with my family when Mr. McBurney returned, as we needed medical aid. We came back November 20, and are quite encouraged with the state of affairs. There is a very manifest spirit of friendliness for us shown by all classes, from the official down. A few days ago I called on him to show the deeds for the place, as he had asked to see them. He was very friendly, offered me foreign wine and cigars (?) and was much surprised that I did not take either. He invited me to return and talk to him when I had time, and I had

the opportunity that day of presenting some truth to him, and discovered that he already possessed a knowledge of the principal truths of the Gospel. Like many at home, he is not anxious to learn truths that condemn his life. The audiences in the chapel vary greatly. I speak myself about three times a week, and the helper speaks every day but Saturday. Some days there will not be more than half a dozen, and they do not listen well. Yesterday there were about sixty, and they gave marked attention for an hour and a half. A few who were studying the Gospel last spring are still interested, and we hope they will soon ask to confess Christ publicly. Two are manifesting a change in their lives, at least, but character building is as slow here as at home, and has many more hindrances than there. The demands for help in medicine are not decreasing. I have handed out medicine for not less than a dozen ulcers since yesterday morning. To-day a widow with three children came for medicine. She had no less than six ulcers below her knees, and yet had to cut grass on the mountains every day to get food for her little ones. A man who had had recent hemorrhage, and was barely able to walk for lack of food, came to-day. I gave him money to buy a good meal, as I thought that was needed more than anything else.

A few days ago a lottery keeper just opposite the chapel died. He had heard a great deal of the truth sitting in his own shop, but for a number of days they carried on the usual performances, and had the Buddhist priests in to exorcise the devils, etc. One day while the coffin lay in the house, a man who has been a friend of the deceased, came into the chapel and listened for a good while.

As we go to press a letter from Rev. A. I. Robb, of Tak Hing, China, dated

December 21, 1899, informs us that Mrs. Robb had been seriously ill but was then improving. Special thanks are due to Dr. Maedonald of the English M. E. Church and Dr. Bigler of the American U. B. Mission, who left their own work and traveled, one forty and the other a hundred and fifty miles, to minister to our missionaries. Interdenominational fellowship has its value.

—*China's Millions* for November, 1899, contains the following statistics of the China inland mission: It has 165 principal stations, 198 out-stations, 252 organized churches and 353 chapels, in eighteen provinces. The European agency, including missionaries' wives, was 730, not reckoning 24 undesignated missionaries. The native agency includes 523 paid and 172 unpaid workers; there are 24 ordained pastors. There are 40 boarding schools, with 510 native children; and 92 day schools, with 1,232 native pupils. The number of communicants is 7,895, of whom one-third are women. The number baptized in 1898 was 1,164.

The same paper says: There are a million villages in China which have never yet heard the name of the Lord Jesus Christ. If photographs of these villages were passed before one, at the rate of one hundred every minute, nearly seven days and nights continuously must elapse while that line of pictures was going past, pictures not of individuals, but of whole villages of men and women who have not yet heard that the Lord Jesus loved them and died for them.

The *Review of Missions* tells of a missionary in Manchuria reaching a town of whose existence he had never heard, and there found thirty-six inquirers. At the next village, where no foreigner had ever been, he found a chapel fitted up for Christian worship, the fruit of a single convert who had migrated thither. These are

samples of incidents that are ever cheering the heart of the missionary and witnessing to the fact that God is in his work.

NEW HEBRIDES.—The following minutes of the Mission Synod is a summary of the work done during the previous year on the different islands:

We desire to thank God for another year which has ended in blessing.

Generally speaking, the past year has been most encouraging. At several stations the influence of the name of Jesus has prevented war and brought peace. At Kwamera fighting was lessened by it, and it was noted that at Aulua, Pangkumu and Nikaura, even amid suffering, peace had been found by the Christian effective in winning over the savage heathen for Christ.

At Fila, this year, a large tea meeting was successfully conducted and brought decided gain toward seating the new church. Marriage fees had, in some places, been given by the natives to aid in missionary work. A distinct advance has been made in the teaching of English.

At Fila Mr. McKenzie reported encouragement in his English services, and he has hopes of much future blessing from the white residents, especially the younger men. The year has been one of great sickness among the natives, and the death rate has been heavy in all the islands. In most mission families, also, there have been fever and illness, and many of the missionaries' wives have been seriously ill. Mr. and Mrs. Landels have lost a child, and to them, in their sorrow, we offer our tenderest sympathy. To no other mission house has the Angel of Death come, and Synod would express its gratitude to God for His mercy.

Recruiting to Queensland and elsewhere had hurt the work, taking the strongest and best, many of whom may never return.

A new church had been formed at Lenukel, where eleven natives had acknowledged Christ.

Owing to the large quantity of arrowroot now made, it is becoming more and more difficult to dispose of it, but the natives have begun to give collections freely. The cost of the teachers is now partly borne by the natives themselves. At Tongoa, increasing contributions were encouraging, under the circumstances. Nguna, Erakor and Fila have more than paid their teachers, and in Havannah Harbor and Erromanga, where this system was tried for the first time, the natives heartily responded. At Nikaura, Aniwa, and all other stations, the people had given more freely.

Miss Symonds has proved already an efficient helper to the Training Institution; Miss McNeil has been assisting at Epi; Miss Milne, under the Otago church, has been teaching English, singing, sewing, etc., on Nguna; Mrs. Morris has done valuable work with her brother at Uripiv; Miss Paton and Misses Nellie and Annie Robertson have all been helping their parents in mission work; a pleasing feature of much encouragement for the future. As usual, much manual labor had to be undertaken by the missionaries.

The native pastor has had a year of blessing. His office has stirred him up, and he has renewed his strength. In the absence of the missionary he has solemnized marriages, dispensed the communion and visited the people regularly.

In many places Christ's cause has only progressed amid much trial. At Kwamera, the lives of Mr. and Mrs. Gillies were in danger, but God gave help in time of need. Each convert on Malekula has been gained only after a hard struggle. At Port Resolution encouraging signs are not wanting. Aneityum and Futuna were weakened by sickness and death, but Dr. Gunn

has noted more heartiness among the people.

Weasisi's prospect is hopeful. Mr. Macmillan, after an absence of six months, returned to find the work extending.

At Lenukel ninety left in labor vessels, but the attendance at school were even more encouraging than in the past.

At Aniwa the entire New Testament has been given to the people. For this they practically have paid in full. From this small island several couples were sent, and at Dr. Paton's last Sabbath services on the island every soul but seven were at church, these seven being too infirm or dangerously ill.

Erromanga has sent out ten natives as helpers to other islands; the people have paid their own teachers.

Fila has had a year of blessing. Two new churches have been erected, and increased liberality had been shown by the natives.

At Havannah Harbor, the last heathen village, where Samoan teachers long ago were murdered and eaten, has now come in for Christ. The attempted settlement of a French priest hastened their decision.

In Mr. Milne's district forty-two new members were added.

In Mr. Michelsen's district a new large book of Daily Readings has been printed.

At Mr. Fraser's the Gospel of Luke has been given to the people. We gladly note the unvarying success in spiritual matters of these five stations.

The Lopevi volcano broke out and Mr. Smail's care for the homeless people made an entrance for the Gospel. Paama became willing to receive teachers through the influence of Mr. Blair, a Christian trader. The Ambrim Hospital was closed for a time, Mr. Mansfield having had a severe accident to one eye. A new impetus to the work will be given by Dr. Bowie's advent.

At South West Bay teachers are so eagerly desired that villages almost fight for each new teaching couple.

A cry for more teachers comes from Tanna and all the stations of the Northern islands, and gratitude was expressed to Messrs. Robertson, Milne, Macdonald and J. W. Mackenzie, whose people are helping to evangelize the North.

At Aulua, Pangkumu and Uripiv the work has been blessed, and at Uripiv the Gospel of Luke has been published.

Mr. Leggatt and Mr. Landels have their first pupils back from the Training Institute, and much is hoped for from these.

Mr. and Mrs. Bowie assisted in the Institute during the six months' absence of Mr. and Mrs. Lang.

Dr. Bowie emphasizes again the fact that medical and surgical work are valuable in effecting an entrance into heathen homes.

Dr. Sandilands speaks of the peace which has come to his district through the Gospel; the people sometimes with difficulty have kept their promise to refrain from fighting.

Mr. Mackenzie reports increased progress in all departments of his work.

The work in the Training Institution will now begin to tell, as the first students have finished their course, and are about to enter on active service. On the whole, this has been a prosperous year. "The Lord hath done great things for us, whereof we are glad."

INDIA.—The death has been reported of Rev. Umrah Singh, who was once a soldier, at which time he was zealous in the Hindu religion, but morally corrupt. The message of the Gospel reached him, and after a great struggle he accepted it. The outcome is best expressed in his own words, as he addressed a native audience. Comparing himself before his conversion to the demoniac at Gadara, he said he had

been possessed, not by one, but by a whole legion of devilish lusts and passions, but he added: "The blessed Saviour came to me as he came to the poor demoniac in the Gospel, and he cast out the demons of idolatry, and pride, and self-righteousness, and many more that possessed me, and clothed and in my right mind I stand before you this day to declare His grace and mercy, and to entreat you to come to Him as I have done, that you may find pardon, peace, and salvation."—*Missionary Herald*.

Rev. F. B. Meyer, who has lately visited India, says: "The English or the American missionary will never be able to win India for Christ; but he will win the elect spirit, the trained, educated and Christianized native, who in his turn will win India for Christ. Everywhere I was told of men who have lost faith in their gods, who are groping after the true light, who are living pure and virtuous and peaceful lives, who seem to need only the one last pull to bring them to Christ."

BELFAST, IRELAND.—A recent letter from Rev. Dr. Lynd, of Dublin Road congregation, contains the following item: "On Sabbath night, or rather, early yesterday morning (January 8), Mrs. Martin, of Ardkeen, Marlborough Park, died at the ripe age of eighty-three. She was known to a number of the ministers and members of the church on your side of the Atlantic, who will be sorry to hear of her death. On her deathbed she told me I was to say nothing about her, but that she was "a sinner saved by divine grace." But what saints God makes of some such sinners!"

AT HOME.

BOSTON, MASS.—The annual convention of the New England Christian Convention was held in Park Street Church Tuesday, December 19. It continued through

the day and evening. The attendance was remarkably good. The afternoon audience was the best we have had yet. The President outlined the work. College Greek fraternities were referred to the death of Leggett and Berkeley at Cornell University during initiation, of young Rustin at Yale, and young Lawrence at Chicago University. The initiations of Masonic lodges are often fatal. A man in Iowa was placed in a hot-iron chair and literally roasted. He died of the wounds. A man's neck was broken in Virginia while being initiated. Last July in Jamestown, N. Y., a man was let fall from the ceiling and taken up unconscious, the blood spouting from his nose and mouth. These are horrible facts. Last Thursday the Masons celebrated the one hundredth anniversary of the death of Washington at Mt. Vernon. President McKinley made an oration and referred to Washington as the Grand Master Mason of the lodges of America. The fact is, Washington was not Grand Master nor even Master of any lodge. He wrote September 25, 1798, to his friend, Rev. Mr. Snyder, saying: "You are in error as to my presiding over the English lodges of this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years." John Marshall was Chief Justice of the Supreme Court of the United States. He wrote "The Life of the Commander-in-Chief" in five volumes. He examined Washington's papers and correspondence. He wrote: "I do not recollect ever to have heard him utter a syllable on the subject [Masonry]. Such a document, however, not being of a character to make any impression at the time, may have passed my memory." The Records of St. John's Lodge state that their committee found that General Washington was not Grand Master, as was supposed, but only a private brother. In a message to the

Pennsylvania Legislature in 1837, Governor Rutter stated that forged letters in support of Masonry were being published bearing the names of Thomas Jefferson, James Madison, George Wirt and General Washington. When Washington's Aide-de-Camp Trumble asked his advice as to joining the Masons, he replied: "It is chiefly child's play. It is capable of being used for the worst of purposes."

Brigham H. Roberts has forced the Mormon question to the front. In 1830 there were six members. Now they virtually control Utah, Idaho, Wyoming and Arizona, and hold the balance of power in many States, and own all the valley between the Rocky Mountains and the Sierras. The Supreme Court of the United States has decided that any one taking the Endowment House oaths should not be naturalized, or, if naturalized, should be disfranchised. The Jesuits are here. The Roman Catholics, 10,000,000 strong, are a machine under the cardinal, bishops and priests. The machine is run by the Jesuits. They control cities, States and Nation. President McKinley is a wax doll in the hands of Gibbons and Ireland.

Rev. J. P. Stoddard gave a chart talk. Rev. S. G. Shaw compared the lodges to the unclean spirits like frogs that John saw coming out of the mouth of the dragon, etc. The frogs are amphibious; so are lodges. Frogs live in low places; so do lodges. Frogs croak in the night; so do lodges. Frogs are hard to catch; so are lodges. Frogs are useless; so are lodges. Frogs are of no value except their hind legs, and they when dead. Lodges are good only when dead.

He gave the financial report.

Rev. S. McNaugher presided in the afternoon. He spoke of the objections raised by lodge men against such meetings as these. But why should they refuse to be investigated? Truth courts

light. The time was devoted to testimonies. Rev. Dr. J. L. Withrow, Rev. Dr. Wm. T. McElveen, Rev. Mr. Short, Rev. Mr. McElwain and E. T. McIntyre spoke. Two were seceders.

In the evening Rev. D. C. Faris read an able paper on "Do We Know?" All were satisfied that we do know when brother Faris had finished. His representation of a minister, a saloon keeper and a Jew clapping hands and whispering in each other's ears was telling. He gave a withering philippic.

Rev. W. B. Stoddard gave a chart talk, "The Lodge Inside Out." Rev. Mr. Birch gave the last address, "The Lodge the Antagonist of the Church." He urged that the Holy Spirit has withdrawn from so many churches, because the lodge has come in. Either we must separate from the lodge and all evil, or the Holy Ghost will not dwell in us. J. M. FOSTER.

The Ladies' Missionary Society of Second R. P. Church, Boston, held their seventh anniversary on Friday evening, December 9, 1899. After devotional exercises, conducted by the President, Mrs. Laura Foster, the Secretary read the report of the work done during the year. Fifteen meetings were held. A barrel of goods was sent to the mission at Selma, Ala., as has been done each year since their organization. Mrs. James Greer, the Treasurer, gave the financial report. About twenty-five dollars were collected during the year. Mr. S. Peter Faris read an original lyric. Miss E. Elderkin read a choice selection.

Miss M. Knapton, a missionary who served in a settlement of the Boston University for several years, and also in Presbyterian congregations in Brooklyn, N. Y., made an encouraging address. Miss Rachel Foster gave a recitation. The pastor made a few remarks.

After the exercises ice cream and cake

were served by the ladies of the society. The remaining part of the evening was spent socially.

MRS. NELSON MORTON, *Sec.*

DENISON, KAN.—We had a delightful communion November 6. The weather was beautiful and everything favorable. It was a great pleasure to have Dr. McClurkin with us, and his preaching was most helpful. Four elders and four deacons were ordained and installed—Messrs. Clark Campbell, A. McCloud Shaw, John H. Brown, George C. Robb, elders; John L. Wright, Jr., William J. Shaw, S. Oliver Wylie, Crosswell C. Brown, deacons.

S. R. WALLACE.

NEW CONCORD, O.—The L. M. S. of the R. P. Church of New Concord, O., desire to put on record the following minute:

Mrs. Isabella Stewart died December 1, 1899, in her eighty-second year, after having been confined to her bed six months with diseases incident to old age. She was one of our oldest members; she was meek, patient, kind and generous to all; in her home especially did her virtues shine most brightly. Her tongue was the law of kindness. Her faith never faltered, for she knew that her Redeemer lived and that He was able to keep that which she had committed unto Him against that day.

MARY SPEER,

MRS. GIBSON,

Committee.

NORTH UNION, PA.—Mrs. Harriet E. (Stoup) Dickey, wife of Elder A. A. Dickey, departed this life November 1. She was born October 11, 1859. Early in life she gave her heart to Jesus and connected with the United Presbyterian Church. On September 16, 1890, she was united in marriage to Mr. Dickey, of the North Union congregation; from which time she has been a consistent member of the Covenanter Church.

To Mr. and Mrs. Dickey were born four children, two of whom—Russell and Lawrence, aged five and one and a half years respectively—survive to comfort the bereaved husband.

Mrs. Dickey was a victim of consumption, and, although comparatively free from pain during her year and a half of illness, was called to endure severe suffering the last few days of her life.

Her entire life was in line with her early piety. She was a noteworthy example of what God's grace can do for a sinner. She exhibited a love for the Saviour and His appointed means of grace, which love steadily increased as she neared the day when the Lord Jesus answered her own fervent prayer and received her spirit. Her heart was always cheered with the fresh morsels of manna borne to her by Christian brethren. Her unflinching faith, trust, patience and hope brought many a lesson to those whose privilege it was to visit her sick chamber. Among the adornments of the Spirit, perhaps none shone more brightly than her Christian cheerfulness. To the very last she retained this sweet disposition. She now lives in the better land, where there is no sorrow or sighing and where God wipes away all tears from His people's eyes.

The sorrowing husband and friends are commended to the sympathetic heart of the Saviour, to whom also are entrusted the little ones cast upon His care.

F. M. W.

PITTSBURG, PA.—Robert Glasgow, son of Elder John Glasgow, of Pine Creek congregation, was born near Talley Cavey, Allegheny County, Pa., in October, 1812. He was reared under Rev. Matthew Williams and Rev. Thomas Guthrie, and in early life united with the Reformed Presbyterian Church.

After learning the pattern-makers'

trade in Pittsburg, he labored at it for many years in Cincinnati, O., and Jackson, Minn. About 1840 he returned to Allegheny, and in 1845 moved to Mt. Washington, Pittsburg, where his home was like that of Bethany, consisting of a brother and two sisters, none of whom ever married, and like it with an open door of welcome for all in whom the Saviour Himself came to visit them. Many ministers and other members of the church enjoyed the hospitalities of this home.

Mr. Glasgow was chosen an elder in the Pittsburg and Allegheny congregation under Dr. Thos. Sproull, and in 1865 was one of the original elders in the present Pittsburg congregation, in which he continued a faithful officer until his death.

He survived his sister Mary only twenty days, and the last of a family of eight—four brothers and four sisters—he was called home on January 29, 1899, in his eighty-seventh year, like a shock of corn fully ripe. His last days, like much of his long and vigorous life, were spent in recalling passages of God's Word, with which his mind was richly stored; while up to the last he took the deepest interest in public events, seeing in them the fulfillment of the prophecies of the Bible and the hastening of the establishment of Christ's Kingdom throughout the world. A good man, like Stephen, full of faith and of the Holy Ghost, has entered into rest. For him to live was Christ, and to die was incalculable gain.

DAVID McALLISTER,

SAMUEL McNAUGHER,

Committee.

ST. JOHN, N. B.—At a meeting of the Presbytery of New Brunswick and Nova Scotia, Friday, December 8, 1899, the following minute was placed on its Records:

We are called upon as a Presbytery to record the death of a co-Presbyter, the Rev. Robert Miller Stewart, of Wilmot, N. S. Mr. Stewart was born in Ireland in 1819, and as stated in the minutes of 1851, "was ordained to the office of the holy ministry on the evening of the 12th of July, 1849, in the town of Belfast, and was specially designated to the exercise of his ministerial functions in the British Provinces of North America, under the ministerial superintendence of the Presbytery there." He arrived in St. John, N. B., in October, 1849, and after preaching a few Sabbaths went over to Nova Scotia. In 1850 he was appointed to labor in the western part of Kings County and in Annapolis County, and was soon settled in Wilmot, Annapolis County. Although Wilmot, or Melvern Square, was his main place of service, yet he preached in several of the neighboring districts. He was well educated, and instructed many in classics and higher mathematics. He paid some attention to law as it relates to wills, deeds and arbitration, and on almost all the leading topics of the times he could converse as one who had a thorough knowledge of the subject.

In October, 1878, Mr. Stewart was released from the pastoral charge of Wilmot congregation, but again labored there for some time, as stated supply.

In 1855 he was married to Miss Margaret Morrison. There were nine children born to him, and these, with Mrs. Stewart, still survive him. He was brought to a good old age, and although he had passed the Psalmist's limit of life, yet he was not long inconvenienced by the infirmities of old age. In 1896 he preached in Cornwallis, and though feeble during the last year, was confined to his bed only ten days. On the evening of Friday, September 29, he passed quietly to his reward.

MONOGRAPHS.

REFORMED PRESBYTERIAN
CHURCH IN AUSTRALIA.

It seems strange to think of winter at this time of the year, but by the time this reaches you, winter will be on in earnest, while we down here will be seeking a shady retreat. We are told in the Psalms, "Because they have no changes, therefore they fear not God." If change is all that is necessary to make a godly community, then Victoria ought to be nearly perfect, for in atmospheric changes both in number and rapidity, she stands at the head of the list. Even a change politically is something surprisingly rapid. On Thursday last the Turner ministry was at the helm; on Friday morning it was non est, having been turned out of office by a "no-confidence" motion. An all-night session accomplished the revolution, for such it was. That appears to me to be an advantage in the British system. Those who are in office—i. e., the ministers or members of cabinet—are not secure for a certain number of years, but are turned out the moment they cease to be active, efficient leaders.

In our last letter we promised that we would tell something about the Covenanters and their work here in Geelong.

The Reformed Presbyterian congregation in Geelong was organized by the late Rev. A. M. Moore. Mr. Moore sailed from Liverpool in September, 1857, and after a passage of eighty-four days, arrived in Geelong about Christmas. For a few Sabbaths he occupied the Free Church pulpit. A few Covenanters were gathered together and for several years a hall was rented for divine services. In the year 1862 a house of worship was erected on Fenwick Street. It was built of blue stone at a cost of

\$5,500. It is difficult to realize that the little church cost so much, but a pound did not have the purchasing value then that it does now. Later a good substantial manse was built, which still does duty in that capacity. Mr. Moore by his own almost unaided efforts collected all the money for building the church and manse. He was a man of a good deal of vigor of mind, an indefatigable worker, and a born fighter. Consequently, he was often in the forefront of controversial questions. He was, however, an ultra conservative, not considering it right, as far as I understand it, to enter another church where hymns were sung or an organ played. This beats conservatism at home, for some of our ministers countenance, by their presence, corruption in worship the year round. As I said, Mr. Moore was an untiring worker. Beside the care of a large family and his ordinary pastoral duties, he kept a boys' school for many years.

The congregation was never a large one. The membership at no time reached much above sixty. The greatest number of communicants at any one time was in October of 1881, at which time there were forty-six. The number fluctuated greatly, and the congregation gradually declined until October, 1896, there were but twenty-three communicants. According to Mr. Moore's own statement, they "rarely had more at any communion than about two-thirds of the membership." Many Covenanters emigrated from the "home land" to the Colony, but most of them were "shy in showing themselves in Geelong," as Mr. Moore suggests. This suggests the thought that many are Covenanters not from principle, but from "environment."

In early years Mr. Moore preached from time to time in Melbourne, and suc-

ceeded in starting a Fellowship Society. At that time there was an opening for a Covenanter minister there, but none was forthcoming. He preached also through the country in farmhouses, for some years.

He was pastor of the congregation for thirty-nine years—his first and only charge. It is to be hoped that his successor will not be here that long. During this long pastorate, he baptized 137 children and married 182 couples.

In many ways a stern, severe man, he was possessed of a sterling character, and much ability. I cannot help but admire his steadfastness, persistency and tenacity, amid all the discouragements, cuffs and blows which he must have received from a hard world.

In the spring of 1897 Rev. A. Holmes, of the Irish Synod, was appointed to come out and relieve Mr. Moore. Before reaching these shores, however, Mr. Moore had been relieved by a higher hand and given rest from his labors. Mr. Holmes remained for a year and a half, and then returned via America, where he found a good thing—a wife. He showed his good sense in waiting until he could get an American. The congregation here was without a pastor from July, 1898, to middle of March, 1899, when we arrived upon the scene of action. We found the congregation practically disorganized, one elder and one trustee, the elder being the trustee. About the first thing we did was to have an increase in the session. A congregational meeting was held and three men, good and true, were elected to the office of elder, and in due time ordained and installed.

Our first communion was held in April, when we had an increase of eight on profession of faith, all adults. Thirty-four sat down at the Lord's Table. It was a season of spiritual refreshment. The usual pastoral work was done during the

winter. Our people who live in town are widely scattered. In this part of the world the prayer-meeting differs little from the ordinary service—i. e., the bulk of the labor rests upon the pastor. One advantage of this is that there are no "painful pauses" to distress the good people, and it also keeps the minister out of mischief. Our pastoral work led us to make one or two pilgrimages into different parts of the Colony. The "faithful" are widely scattered. One family lives in Warrnambool, 120 miles west of Geelong; four or five families, 60 or 70 miles north of Melbourne, and others in Jackandandah, 150 miles northeast of Melbourne. One is somewhat surprised at the different types of Covenanter he meets with. He is not surprised to see him go to a place of worship where they sing "himes," for many good Covenanters do that. But one is somewhat astonished when he sees a type that refuses to worship in a place where the worship is corrupted, but forgets to worship in his own home, where he can do so according to divine direction. We can conceive of a Covenanter not caring to join a church where his conscience is violated, but it is a strange type of Covenanter who stays away from communion for years at a time, when he is able to attend. Verily, this is not the type of Covenanter of whom we read.

Our spring communion was held October 15. At a meeting of session on Friday, the 13th, seven were admitted into full membership on profession of faith, and giving their assent to the terms of communion. The number of communicants was forty-five, an increase of eleven over the previous sacrament. We were encouraged by the evident presence of the Holy Spirit.

The attendance at the Sabbath services is from fifty to seventy. The Sabbath school numbers about forty.

While our congregation is small among the numerous organizations of Geelong, yet our Wednesday evening prayer meeting is better attended than some of the prayer meetings in larger congregations. In congregations that have a membership of from 125 to 200, they have an attendance at prayer meeting of from fifteen to twenty-five, while our prayer meetings all winter through averaged more than thirty.

The church property is a grant given by the Government, and can be held as long as there is a settled ministry and certain doctrines are taught. The property cannot be sold by the congregation and the proceeds devoted to some other cause. When the conditions fail, the property reverts to the Government.

WALTER MCCARROLL.

Geelong, Dec. 4, 1899.

PASTORATE OF REV. J. W. SHAW.*

My father was installed pastor of Coldenham on May 28, 1844, and was released on October 26, 1881. His pastorate thus covered a period of thirty-seven years and five months. This is the era in the Church's history that I have been asked briefly to review.

A writer in the *Covenanter* had this to say of Coldenham in 1846: "There has been much good seed sown there since 1740, and many prayers offered up. The state of society, however, in the neighborhood, is not such as to furnish a solid foundation for any sanguine hopes of the rapid, or wide, spread of principles so opposed to a worldly spirit as those of the Reformed Presbyterian Church." These carefully-weighted phrases, left us by an outside observer shortly after the new pastor took charge, are very significant, and I think I can do no better than to take them as my starting point.

The writer refers to the state of society round about. Now, what is to be said of religion in this community fifty-odd years ago? I think it will be found that the people were not irreligious, but instead that the country was well churched. And the churches were of the better sort. They were such as the Little Britain and Goodwill Presbyterian, the Berean Dutch Reformed and the St. Andrew's Episcopal, churches that stood for the older faiths and called for earnest, thoughtful and sturdy men. To this day also with all the changes of half a century, the elements then prominent still appear. Among these churches Coldenham had been as a center of influence. Two miles to the east was our Theological Seminary, a mile and a half to the north the Rural Academy, in which Rev. Joseph Henderson instructed young men in the classics and sciences; and yonder, a few feet distant from the pulpit, just above where his dust now lies, the truth was eloquently thundered by the greatest man ever given to our Church on this side of the Atlantic, Dr. J. R. Willson. The "worldly spirit" to which one author refers must have been lukewarmness and self-satisfaction in the churches, rather than religious destitution or active opposition to the truth. The danger was that spirituality would decline and be supplanted by the wisdom and policy of the world. I think it will be seen, as we follow the trend of events, that the words that I have quoted were truly prophetic.

Let us look over the field as it must have appeared to the new incumbent in the pastoral office in 1844. The congregation had been a vacancy for four years. There had been an opportunity to sow tares, such as the enemy seldom lets pass unimproved. He had succeeded an eminent man, a man to whom it was quite probable some had attached themselves rather than to the Master. There was

*This paper, read by the Rev. S. G. Shaw, Ph. D., at the Coldenham Centennial, Oct. 17, 1899, is published in *OLIVE TREES* by special request.

some opposition to his coming. James M. Beattie, a young man of the congregation, was also a candidate for the pastoral office, and had his friends. He was a son of Elder John Beattie, and naturally he had the support of his father's family. But Elder James Beattie, a brother of John, and those about him thought it not best that their relative should be elected; and the young man from Washington County was chosen. It is not a wonder if Elder John Beattie and his family felt the disappointment; and we know how difficult it is to win an offended brother. Then Coldenham had lost its pre-eminence. The Seminary had but lately been removed to Allegheny; and the building stood just across the lane from the parsonage, a reminder of the better days that had been. There was a flourishing R. P. congregation in Newburgh, eight miles distant, under the care of Rev. Moses Roney, another of the mighties, and a man upon whom many thought the mantle of Dr. Willson had been cast. The neighboring churches, moreover, were strong and popular. Still undaunted the new pastor entered upon his work. No one could have felt more keenly than he his need of divine support, or could have looked to God for help with a more sincere trust. He did not expect to remain long. He thought, and others agreed with him, that three or four years would bring the close of his labors in that charge. Still believing that the call was from the Master of the vineyard, he could only go and work; whether for one hour or through the heat of the day it mattered not.

In the year following his settlement the pastor did a venturesome thing in choosing a wife out of his own congregation. Such a procedure is not recommended by the wise and experienced; and it has led to the breaking up of happy relations in the case of more than one pastor and peo-

ple. In Coldenham, however, there was a better spirit. It was recognized that in such matters a minister has equal rights with other men. The young woman who had become the pastor's wife took her place without any assumption of superiority, no one left the church, no one was alienated, and the work went on as before. Now that I am referring to troublous circumstances, I must not pass by that which did grievously distress the Church. I would prefer to remain silent on this point; but as an honest historian I cannot. My reference is to the Christie trial in 1856. The pastor of Coldenham believed that the accused was guilty, and did not attempt to hide his convictions; but his position necessarily implicated one who had been a member of his congregation and also one of those who had been his most loyal supporters from the beginning. The result was that a large and influential family withdrew. The wound was very deep.

I must now ask your attention to adverse conditions that were more general. I want to account for the falling off in membership that is recorded of the congregation. In 1845, ninety-six members were reported; fifteen years later there were hardly half so many. I have already suggested some of the causes that might readily have brought about this large depletion. The roll, however, standing at ninety-six after a four years' vacancy was probably in need of purging. The call was signed by sixty-eight members; so that there is good reason to believe that the loss of those years was not so great as at first appears. It must be understood, however, that great changes took place about this time throughout the community. If some of those who sleep beside us in the dust could awake, they would miss many scenes with which they were familiar. They would stand in amazement and ask us

what has become of the traffic that used to pass in an almost endless procession down the turnpike, the droves of cattle and sheep being driven to market, the three-horse market wagons creaking under their loads of produce from the farming regions of the Wallkill and westward, the stages

the public houses that remain are doing only a fraction of the trade that once fell to them? They might even inquire for the people that were formerly to be seen in the houses and fields. On three miles of one road leading to Coldenham, I noticed to-day the grassed over sites of six houses and one hotel that I can remember. The great west and the railroads have revolutionized this part of the country. Orange County is not what it was. Now it was inevitable that Coldenham should suffer from these causes. Whole families went west. Others found their way into Newburgh and New York, as chances of success in the country lessened. When father came to Coldenham there was a "society" on the other side of the "kill" and one or two families living on the Shawangunk Mountains. But this contingent melted away till only one was left, Susan Rainey, "Aunt Susan," as we called her, of the earliest Covenanter family that was found in this section.

Low water mark was reached in 1860. There were then three elders, one refused to act,

another was under discipline; so that there was only one duly qualified elder left. An appeal was made to Presbytery, and a commission was appointed to reorganize the congregation. You see that the tide of prosperity was indeed out. At this time the pastor wished to resign, but



James W. Shaw

that in their day carried the mail; and passengers from afar? They would ask why is it that even the taverns have been diminished; the Bull's Head, with its long ball room, turned into a dwelling, the little "cake and beer" shops that stood on almost every corner gone altogether, while

neither the congregation nor Presbytery would consent. The commission met November 20, and inducted into office two elders who had been previously elected, William Shaw and William Park. These, with Samuel Arnot, of the former administration, constituted the new session, and better days began. I take these words from the report of that commission: "That Coldenham, one of our oldest congregations and a cherished landmark in the Church, might be revived and prospered, should be the earnest desire and prayer of every true lover of our Covenanted Reformation."

It should be noted that through all these trying times the work of the Church was carried on. Services were held, as a rule, morning and afternoon. The Sacrament was administered regularly twice a year. Sometimes there were two assistants. The children were baptized in the name of the Father, Son and Holy Spirit. Sermons of over an hour were nothing accounted of in those days; and on communion Sabbaths, if the day's work, which began at half-past ten, was ended at five o'clock, no one complained. Catechisings, at which neighboring families would be gathered in, and family visitation from house to house were conducted without interruption. The Session and Board of Deacons met quarterly. The district prayer meetings were kept up. The Sabbath school and the Female Missionary Society made their influence felt. The pastor never took a vacation. His only play spells were meetings of Synod and Sabbaths when he would be supplying some vacant pulpit or assisting at a communion. I think that the one thing human that saved the congregation then was the plodding faithfulness of the workers.

It was not a treadmill toil, however, the plodding was progressive. In 1844 the bond which accompanied the call promised

the pastor \$300.00 and the use of the parsonage, with twenty-three acres of land, considered equal to \$100.00 more. In 1869, the parsonage having been sold, the salary was made \$500.00, and some years later it was increased to \$600.00, but stood at this figure for only a short time. This was not all that was given. Donations were added. I have seen a list of the subscriptions made to purchase a horse for the pastor; \$90.00 were thus given during the year of his settlement. I remember well a surprise party at which father received an album containing \$100.00. Frolics were frequently had. Much of the wood that we burned was gotten out of the swamp or cut at the pile, by strong arms that never tired of helping the pastor.

There was a debt of some hundreds of dollars resting on the congregation in 1844; but through the new pastor's effort this was speedily paid, and the congregation has owed no man anything since. No, and to the honor of this old Church let it be recorded, that it has always paid its way and has never received even a dime from the ecclesiastical treasury. Instead it has actually laid up money. Bequests like those of Samuel Simpson and Samuel Arnot, who each willed \$500 to the Church, added to the money received from the sale of the parsonage, gave Coldenham during my father's pastorate an endowment of \$2,800.

The Sabbath school was organized probably in 1858. There is still in existence a list of books and moneys given to procure a library. This was in 1859. More books were added in 1872. A Woman's Missionary Society was formed in 1845, with twenty-two members, and met quarterly. I have wished to avoid all personal references, but speaking of the Sabbath school I can hardly refrain from bearing a little testimony to the good influence of this arm of the Church. And this especially

since there are present here to-day the three teachers of my boyhood, Miss Esther Fleming, Mrs. George McGibbon and Matthew Park. I shall never forget the theology which you taught me. I recall most vividly the days when I was in Miss Fleming's class; she was my first teacher, we sat there in the amen corner to the right of the pulpit. Teachers of my childhood, it was not so much what you taught your pupils then that told upon their character and life, as what you were, your interest in us, your faithfulness in your work, your reverence for God and His Word. We may have seemed to you to be occasionally very careless in regard to the lesson; but all the time we were studying you as a living epistle teaching the truth. I remember, too, our anniversaries. They were held on the forenoon of New Year's Day. Shorter Catechisms, Psalm Books and Bibles were the usual prizes given, and I believe we put a higher value upon them than many children do now upon much more expensive gift books.

Timely changes were made in the church building and surroundings. Many of you will remember the old pulpit with its high front and heavy door, grained in imitation of different kinds of marble, which gave place to the present platform and desk. The old session room which in my earlier days was used as a woodshed and place for the water pail, was torn out, giving a vestibule which has added much to the convenience of the Church, as well as to its interior appearance. A few sheds were built, whereby not only were the horses protected from the storm, but the people were spared the reproach of finding the tavern sheds at the corner a convenience on inclement Sabbaths, while they protested against the business conducted by the proprietor.

Do not think that Coldenham at this time was living solely for itself. When

National Reform work was first inaugurated by our church, no congregation entered more heartily into it or opened wider doors for its apostles than Coldenham. An auxiliary society was formed here, the first, I believe, in this part of the country. This was in 1867, and under its direction a number of successful meetings were held here and in neighboring churches in Montgomery, Wallkill and Washingtonville. Petitions were circulated, hundreds of signatures were obtained and they were forwarded to Congress through our State representatives. If the work languished after a time and the pastor seemed less enthusiastic than he had been, his reasons were the same as those which led our Synod eleven years later to appoint a special committee on Testimony Bearing. In 1876 we had some stirring anti-secret meetings. The community was aroused as it has seldom been on any moral question, and it will hardly need to be said that the church's testimony at this point was faithfully upheld. In every branch of the Church's work Coldenham shared by her contributions and prayers. In foreign mission work a special interest was manifested, and Coldenham claims as her representative upon the field, one of the two pioneers, Dr. Joseph Beattie, of precious memory. Nor were the spiritually destitute about home altogether overlooked. For a short time a separate Sabbath school was conducted in the Orange Lake school-house.

As I consider these and similar facts, I cannot but conclude that Coldenham is entitled to a place among the liberal, large-hearted and progressive, yet at the same time trustworthy congregations of our Church. The Psalms used to be lined. Two precentors stood in front of the people, one read and the other started the singing; but this custom was discontinued soon after father came, and I never heard

of any objection. There was never any trouble over the deacon question, which was a bone of contention in many places. That was settled in Mr. Milligan's time. The Sabbath school and Missionary Society were welcomed. When the Civil War broke out, Coldenham stood for the Union, if not for the Constitution. A goodly proportion of her sons went to the front. At the same time the discipline of the Church was enforced against those who, in the judgment of session, had transgressed. The minutes of session for those days show wise, dignified and faithful action.

From 1860 on, the congregation did little more than hold its own. The membership vibrated between fifty and sixty. The growth was mainly from within, and this with frequent losses.

In 1881 the pastor felt that the time had come for him to lay down the burden that he had carried so long. His health was never robust. Even in his younger days he suffered much; and while not utterly disabled, he did his work with great effort and at large expense of physical and nervous force. After due and prayerful deliberation, he concluded that for the good of the congregation he ought to give place to some one who was younger and stronger and could enter upon the work with an enthusiasm impossible to him. With mingled feelings of relief and sadness, he heard the decision of Presbytery and the prayers which released him from the pastoral care of Coldenham. With the kindest interest he retired to the ranks of the congregation: when his successor came he gave him truly the right hand of fellowship, and as long as he lived, his prayer, his counsel and his effort were for the peace of his first and only charge.

S. G. SHAW.

Cambridge, Mass.

THE NAME ABOVE EVERY NAME.

The lowest use of the word name is that by which we call a thing. The days of the week are named. Horses and oxen are named to distinguish them the one from the other. The name is also used to designate character. The beasts of the field were brought to Adam, and by an intuitional insight into the habits and disposition of each animal he gave it a name which remains to this day. In Scripture the name reveals the character. Abraham is the father of the faithful, Israel is a prince having power with God, Peter is a rock, Jesus is the Saviour, Christ is the Anointed One. The name is likewise the synonym for achievement, a brilliant career. David's three mighty men won their distinction by efficient and daring service; Alexander, Cæsar, Hannibal, Napoleon, Wellington, Grant, stand for great military careers; Socrates, Plato, Aristotle, Bacon, La Place, Sir William Hamilton, Sir Isaac Newton, represent high attainments in philosophy; Demosthenes, Cicero, Webster, Blaine, were great orators; Justinian, Blackstone, Story, Alexander Hamilton, were eminent in the legal profession; Gladstone, Bismarck, Washington, Lincoln, were statesmen; Mozart, Beethoven, were musicians; Phidias made the marble move and Michael Angelo the canvas speak.

Now, the Lord Jesus Christ, because He is God clothed in human nature, having all the perfections of God, revealed through His human nature, which was not only free from sin, but full of grace and truth, which embodies at once all the possibilities of manhood and Deity, and which was therefore capable of bearing the load of the infinite guilt of His people, as well as the eternal weight of glory which accrues to their redemption, and because

He veiled His glory for a season that He might submit to the limitations, and weaknesses, and susceptibilities to suffering that flesh is heir to, was exalted to the throne of universal dominion and given a name that is above every name. He of right stands at the head of every possible human career. Efficient service is the certificate of fitness to rule. "He became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name that is above every name."

I. *The city is under His hand.* Babylon was dominated by Nebuchadnezzar, Rome by Cæsar, New York by Tweed, and Greater New York by Croker. But Jesus Christ outwits them all, makes their wrath to praise Him and overrules their schemes for the accomplishment of His own purposes. One hundred years ago not more than three per cent. of our population were in cities. Now more than thirty per cent. are there. This drift from country to city is not peculiar to America. It is true of Great Britain, France, Italy, India and China. Dr. Josiah Strong in "The Twentieth Century City" notes three causes for this: 1. The application of machinery to agriculture. Four men can do the work of fourteen. And as the same amount of food is consumed per capita, it is necessary for many to leave the farm. To increase the food supply beyond the demand decreases the income of the farmers. In 1888 there were 25,000,000 acres more cultivated than in 1880, and 491,000,000 bushels of cereals more produced, but sold for \$41,000,000 less than the smaller crop. 2. The substitution of mechanical for muscular power in manufacturing. A statistician shows that if the goods made in one year by the 3,000,000 factory workers in the United States had been made by hand their production would have required 130,000,000 persons. But

factories attract labor. It takes seven men to make a pin and sixty-four men to make a shoe. Dr. Engel's law of economics is this: The percentage of outlay for subsistence grows smaller as the income grows larger, and the outlay for sundries becomes greater as income increases. This law burns the farmer's candle at both ends. Less is spent for bread, his market declines: more is spent on manufactured products, their market advances. 3. The multiplication of railroads. Transporting facilities make it easy and safe for millions to move into cities. When they can go and need to go they do go, and will go. These are forces that will continue.

Ever since Nimrod, a wicked man, founded the first city, Babylon, the city has been a hiding place for evil. Our modern cities are confronted with grave perils: 1. Modern materialism is a peril. Wealth is rapidly increasing. Gladstone said the wealth accumulated in the first half of this century equaled the first eighteen hundred years of the Christian era; the wealth of the next twenty-five years equaled all that preceded it; and the wealth of the next ten all that preceded that. This country exceeds all other nations in wealth. Our wealth is increasing at the rate of \$7,000,000 a day. Fifty years ago almost half our wealth was in rural districts. Now more than three-fourths is in the city. Our cities are centers of mammon worshipers. This is dangerous. A man is a physical, mental and spiritual being. Develop the physical alone and you have an animal. The prize fighter is called a bruiser. He ought to be called a brute. Develop the physical and mental only and you have the dangerous villain. An educated man destitute of moral principles is a menace to society. Develop the physical, mental and moral natures and you have the well-balanced,

strong, useful man. A city is composed of individuals. Let the people be given to money-getting and money-keeping without conscience as to the use of money for the public good and there is danger. There is a dangerous rift in our cities. The Back Bay and the North End are separated by a threatening chasm. The tenements of the latter are fatal to the home. The hotel life of the former or the many houses to which they flit as the seasons pass, are just as destructive to the home. Our cities are in danger here. 2. The ignorance, vice and wretchedness of our cities are perils. Saltpeter, sulphur and charcoal are harmless ingredients. But combine them and you have gunpowder. Ignorance and vice may be harmless while comfortable and well to do. But let them be hopelessly miserable and they are dynamite. There are districts in our cities where the people of foreign birth and foreign parentage are ignorant and wicked and wretched. The application of the torch to this powder magazine produces anarchy and riot. Professor Huxley, who lived some years in an East End parish in London, said: "Over that parish Dante's inscription, 'Leave hope behind, all those who enter here,' might have been written. There was nothing to remind the people of anything in the whole universe, beyond their miserable toil, rewarded by slow starvation. In my experience of all kinds of savagery all over the world, I found nothing worse, nothing more degraded, nothing more helpless, nothing so intolerably dull and miserable as the life I had left behind me in the East End of London. Nothing would please me more than to contribute to the bettering of that state of things, which, unless wise and benevolent men take it in hand, will tend to become worse than savagery, a great Serbonian bog which in the long run will swallow up the surface crust of civilization." Our cities

should take warning. 3. Municipal misrule. The president of the Chicago School Board said in a public address: "The entire police force of this city is next to defeat in its efforts to suppress conspicuous lawlessness or to assist definitely the career of crime within its jurisdiction." The *Times-Herald* of that city thus sketched "the biggest man in Chicago": "He is absolute master of a majority of the council. As leader of the hoodlums, he can suppress any measure submitted by a decent member and make it impossible for an honest alderman to put through a single piece of constructive legislation. As chairman of the finance committee, he holds the department of public works, the department of health, the police department and the school board, by the throat. He can even threaten the mayor himself. Yet he is as ignorant and coarse a ruffian as would be encountered in a year's study of the slums of America. He is a saloon keeper and gambler, the captain and associate of criminals, whose morals are beneath contempt or pity, whose daily life it is almost a shame to mention." In the first municipal election of Greater New York, Tammany was triumphant, with the press and pulpit almost solid against them. The better classes will not act together. A New York brewer said: "The church people can drive us when they try and we know it. Our hope is in working after they grow tired and continuing to work three hundred and sixty-five days in the year." Dr. Parkhurst said: "Oh, what a world this would soon be if the perseverance of the saints were made of the same enduring stuff as the perseverance of sinners!" As a relief, the good people go to the Legislature and ask the State to take charge of the city. The country vote still keeps the Legislature comparatively safe. But by 1920 there will be 10,000,000 more people

in our cities than in rural districts. Then the cities, conscious of their power, will defy the State and dominate the Nation. Then where will we be? James Freeman Clark said: "A time comes in the downfall and corruption of communities, when good men struggle ineffectually against the tendencies to ruin. Hannibal could not save Carthage; Marcus Antonius could not save the Roman Empire; Demosthenes could not save Greece; and Jesus Christ Himself could not save Jerusalem from decay and destruction." Every member of the body serves the whole man. The eye sees for all, the ear hears for all, the hands handle for all. Every citizen should serve the whole body. In every reform there are a few friends who will attend a meeting, a few enemies who will oppose, and a multitude who are indifferent. The indifferent class must be reached. Nothing but God's thunderbolt will awaken them. When God sends the hornets among them they will bestir themselves. There is only one hope for our cities and that is all sufficient. The Lord Jesus Christ is upon the throne. And He is preparing the city for His people. "Glorious things are spoken of thee, O city of God!"

(Concluded next issue.)

F. M. FOSTER.

Boston, Mass.

MARTYR'S CROWN.

The martyr Stephen's death is recalled by the narratives of the last hours and death of the Rev. and Mrs. L. A. McGrew, who went in 1896 from America to West Africa, where they lived together in the Rotofunk mission until they were moved to an out-station, named Taiama, where they gained the martyr's crown, on 9th of May, 1898. Mrs. McGrew's Bible has lately been recovered, and the markings are a wonderful testimony to their own unshaken trust in God, and also to the comfort and strength He gave them

through His Word. War clouds were gathering, and they betook themselves to Ps. xciii. The war boys took them prisoners, and they found comfort in Ps. xxvii., and in Ps. xxxiv., especially vv. 7-9, writing in pencil under this Psalm, "We claim the promises of God," and quoting, "In the multitude of my thoughts within me, Thy comforts delight my soul." When the position two days later grew more serious, Ps. xl. was their stay; and their last marking was Ps. lxxi. 12. The conditions under which they fell will never be fully known, but one incident has been preserved showing how they met their death. Through deception they were overpowered, the death sentence was passed upon them with heathen rites, and they were led to the place of execution. Mrs. McGrew was forced to witness her husband's death, and then she asked that she might pray. She knelt where he had fallen, and prayed for his murderers. When they understood that she was praying to her God for them, the boy who was ordered to kill her would not strike. Others did not hesitate, however, and she too was slain. Thus they passed by cruel hands into the presence of their Lord. For them we need not doubt that in those moments of agony, first for each other and then of death, looking up they "saw the glory of God and Jesus standing," and that all else was hidden as Heaven opened and they heard His voice.

TRUE HAPPINESS.

A missionary in Persia reports that a converted Moslem woman who was cruelly persecuted seemed so happy that another came to the mission to ask for the same happiness. She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was asked if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ, and made this reply, "I never knew the meaning of the word happiness till I became a Christian."

EDITORIAL NOTES.

—At the risk of being voted meddling, we wish to make a single remark or two in regard to the claims of Home Missions. More than once have we requested the privilege of giving the churches information as to the condition and needs of this department of the Lord's work. To these communications a reply has seldom or never been made, for reasons that must be satisfactory to the brethren themselves. But recent letters from beloved ministers, some of whom have borne the burden and heat of the day, laying the people under seemingly unconscionable obligation to them, compel us to speak. It is not the pathetic utterances of ministers who in some instances are unable to procure the necessary comforts of life, that stir our hearts, but the indifference of the people who are willing to have it so. Has not God ordained that they who preach the Gospel should live of the Gospel? Wonder, O Heavens, and be astonished, O Earth, that the Treasurer of a Church in formal covenant with God has to announce to its home missionaries that they can only expect forty cents on the dollar of the amount that the Church pledged itself, through its representatives on the floor of Synod, to contribute for their support this year. "How are we going to live?" inquires one faithful laborer. "We never think of doing anything else than preach. It would cost me, at least, a dollar a week for car fare, if justice were done, but I never think of that luxury, walking all over and around this scattered city, to visit two classes of persons perishing in sin, as needy and destitute of the Gospel as in India, the old and poor." The Covenanter Church is under solemn obligations to support its ministry, and it will not do some of its members, who are

perhaps very loud in their profession of attachment to principle, any harm to read an incident, told in an English newspaper, of a Cornish policeman. One Monday morning he accosted a missionary whom he had heard preach the previous Sabbath, and offered him a half-sovereign to assist him in his chosen work. "But, officer," said he, "are you aware that this is a yellow sixpence? Can you do this without robbing those dependent on you?" "I must spare it," was the answer, "for I am in arrears." How many professing to be the people of God, are in arrears to His ministry? Dr. John Paton, who is now in this country, pleading for funds to extend evangelistic work in the New Hebrides, is telling among other things how, on the Island of Aniwa, with a population of between two and three hundred souls, every person over sixteen years of age is a professed follower of Christ, and has family worship morning and night. If every pastor in the Covenanter Church could say the same of his congregation, there would be no lack of funds to carry forward work in the home field. But too many, we fear, are like some of the Covenanters that Brother McCarroll, of Geelong, Australia, meets with in his widely extended parish, loyal enough to the name, Reformed Presbyterian, to stand aloof from any measure or form of communion with other denominations, but not loyal enough to what that name represents to worship God in their own families. The Covenanter Church in the United States will never fulfill its obligations to God till it stops trying to live on past history or on an inheritance of truth received through the honored dead of former ages and gives itself, in individual and collective membership, to the questions and

duties of the present hour. What is needed is a twentieth century Reformation, so distinctive and so completely eclipsing all the Reformations of bygone centuries that the Church will buckle down to twentieth century duty.

—Gospel meetings were held in the Covenanter Church, Ray, Ind., for two weeks in the month of January. The pastor of the congregation, Rev. C. McLeod Smith, conducted the services, with the assistance of Rev. A. A. Samson, of New Concord, O. All were cordially invited to attend, and Christian brethren of every name were requested to lend their prayers and individual co-operation. The exercises were closed on January 21, with the observance of the Lord's Supper. A full report is promised for next issue of OLIVE TREES.

—Mrs. R. J. George, chairman of the Receiving Committee for the Home for the Aged, of the Reformed Presbyterian Church, requests us to insert acknowledgment of a second dollar from "Conscience," Newburg, N. Y., and to say that the money has been appropriated in the "House," as requested. If Mrs. George had the address of "Conscience," she would gladly give more particular information than she can in this way.

—Since last month's report, OLIVE TREES has received from the young women of the Church the following contributions toward the salary of their missionary for an eighth year:

Mrs. T. G. Graham (deceased)	\$5.20
Miss Maud Graham (deceased), Olathe, Kan.	3.65
Miss Jane M. Edgar, Boston	5.50
Miss Sadie Cubbage (3 years in advance)	11.00
Mrs. S. G. Conner	10.00
Miss Jennie N. Conner (4 years in advance), Venice, Pa.	100.00
Miss Maggie Robison, Dresden, O.	5.00

Mrs. M. Josie Wallace, Houlton, Kansas	\$3.65
A Friend	10.00

To this fund are added three dollars donated for missionary purposes by Mrs. Hall, whose children attend the Sabbath school connected with the Second congregation of New York, and who marks the beginning of every year by an offering of this kind to some department of the Lord's work. Mrs. M. B. Wright, of Waukesha, Wis., has also contributed fifteen dollars, an annual offering to the Lord in memory of her child.

There have also been paid in toward the salary of pastors' missionary for a seventh year the following contributions:

Rev. P. H. Wylie, Londonderry, O.	\$5.00
Rev. Henry Easson, Cyprus	20.00
Rev. G. M. Robb, Syracuse, N. Y.	10.00
Rev. W. J. Coleman, Allegheny, Pa.	20.00
In memory of the late D. McKee.	15.00

The following offerings have been received for the salary of elders' missionary for a seventh year:

Mr. S. Carmichael, Brooklyn, N. Y.	\$3.65
Mr. T. G. Graham, Olathe, Kan.	5.00
Mr. John Robison, Dresden, O.	4.50

—OLIVE TREES has received ten dollars from the L. M. Society of Miller's Run Congregation for the Mission to China, and the money has been forwarded to the Treasurer.

—Rev. Moses Greenberg, of the "Mission of the Covenant to Israel" in Philadelphia, Pa., has sent to the Treasurer, through OLIVE TREES, one dollar and fifty cents for the hospital work in Mersina, Asia Minor.

—The sum of twenty-five dollars collected by the Y. P. S. C. E. of Second New York, for necessary repairs on the chapel in Cyprus and handed to the pastor for that purpose, has been passed on to Treasurer Walter T. Miller, to be inclosed in his

earliest remittance to Rev. Henry Easson. OLIVE TREES has made the same disposition of three dollars and eighty cents from Rev. J. C. Taylor, of E. Craftsbury, Vt., for the Mission Home in Larnaca.

—The Syria Boys' Mission Band has contributed through the teacher, Miss Maggie Maben, one dollar and fifty cents for the school work in Mersina. The band makes an annual offering for missionary purposes, and very much to the disappointment of these generous boys, the last year's gift was, through an oversight, credited to Mrs. Mctheny, though she has no class in the school.

—A short time ago Mrs. Martha Shaw, a member of Denison, Kan., congregation, entrusted her pastor, Rev. S. R. Wallace, with twenty-five dollars, to be divided as he thought best. He appropriated fifteen dollars for Foreign Missions and ten to Home Missions.

—Early in the year OLIVE TREES received fifteen dollars from Mrs. M. J. Waite, Toll House, Fresno County, California, with instructions to "take five dollars for Home Missions, five for Foreign Missions and five for Jewish Missions." The money has been forwarded to the respective Treasurers of these funds, and we hold their vouchers.

—In a recent business communication of January 12, Mr. James S. Tibby, of Eighth Street Church, Pittsburg, Pa., says: "Our C. E. Society voted last evening to send one hundred dollars to Mr. Walter T. Miller to support two native Chinese workers for 1900. We hope to make a yearly offering to China."

—Fleming H. Revell Company, New York, Chicago, Toronto, has mailed us a little volume with the modest title, *Mary Reed, Missionary to the Lepers*. By John Jackson. Price, 75 cents.

Any one who would like to contemplate a living example of Christ-likeness, should send seventy-five cents for this book. In the words with which Rev. F. B. Meyer, of London, closes an introductory note, "I cannot refrain from expressing my sincere admiration for Miss Reed's devoted spirit and Christ-like work, and I recommend this little volume to all those who are interested in foreign missions, and trust that it may be the means of eliciting sympathy and support for *The Mission to Lepers in India and the East*, of which society Miss Reed is an honored and valued worker."

This firm also announces the publication of a biography of Dwight L. Moody, which will be issued with the endorsement of his family and friends. "Mr. Moody," say the publishers, "was particularly anxious that the errors and misrepresentations of former ephemeral works and misleading newspaper reports should be corrected in an authentic work, prepared by his son, thus obviating the multiplication of partial and inharmonious sketches. It was universally known that Mr. Moody entertained a strong aversion to the circulation of portraits of himself during his life. 'It is time enough for them, as well as for a biography, when I am gone,' he often said. The family portraits and many other illustrations have therefore been most carefully guarded, and they will only appear in the authorized work."

OLIVE TREES indicates on the wrapper of each issue date when subscription expires.

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